

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, FEBRUARY 2, 1899.

NEW SERIES, VOL. 1, No. 11

Rev. Julian Broadus is now in his fiftieth year as pastor at Berryville, Va.

We learn that Dr. H. M. King of Providence, declines the Secretaryship of the Missionary Union.

New York reports 2,500,000 beneficiaries in her charitable institutions, which are supported at a cost of \$22,000,000.

Rev. Dr. Berry of Staffordshire, England, fell dead day before yesterday while conducting a funeral service. He was called to succeed Mr. Beecher some years ago.

It is thought that President McKinley will empower Mr. Robert P. Porter to pay the Cuban soldiers \$3,000,000 upon the condition that they disband.

Mr. Dingley's successor on the Ways and Means Committee in Congress, Hon. S. E. Payne, is a member of the First Baptist church, Auburn, New York.

We learn that Dr. J. L. Johnson will preach for the church at Indianola the first and fourth Sundays, instead of Rev. R. M. Richardson, who has heretofore served that people.

It is said that the Board of Trustees of Brown University will elect a successor to Dr. Andrews on the 8th of this month. Dr. M. E. Wood, pastor of the First Baptist church, Boston, is mentioned as the man.

Rev. J. D. Fulton, of Coopwood, Mississippi, preaches to Louisville, Plattsburg, Flower Ridge, and Enon churches. We will be glad to have him take subscriptions among all his people for THE BAPTIST.

We call attention to the communication of Dr. Willingham in this issue of THE BAPTIST. We are glad to note that Mississippi has paid nearly double what she had paid at this time last year. But we need to bestir ourselves to raise our apportionment by the 30th of April.

How to Increase Contributions.

Rev. S. J. Porter, in last week's *Biblical Recorder*, says:

"To increase contributions from our churches to missions and other objects, it is not necessary to work more vigorously the well-nigh exhausted pump of begging and appealing; but we must drive the well deeper, and tap the hitherto untouched resources of generosity the hearts of our people. Our hope lies in awakening a better spirit of devotion and liberality."

This is the keynote to success. We have long since been convinced that high pressure collections would result in corresponding reaction. Gifts bestowed under such pressure do not apprehend the motive of giving. When a devotional spirit is cultivated to a high degree and we recognize the fact that "the earth is the Lord's and the fullness thereof," we will take great delight in rendering back to God a "thank offering," for the abundant blessings he is continually bestowing on us.

The opportunity to make gifts for the Lord's cause ought to be afforded regularly. These small "free will offerings" from all pious people, would aggregate a large sum, and the givers would constantly realize that, "it is more blessed to give than to receive."

Let all our pastors and churches try the method of deeper devotion and more frequent contributing.

Rev. H. P. McCormick sailed last Saturday for Porto Rico as Missionary under the employ of the Home Mission Society. He is ready to preach in Spanish as soon as he arrives, having been a missionary several years in Mexico.

President Cleveland struck Mormonism a withering blow in his first message, in the following language.

"The strength, the perpetuity, and the destiny of the nation, rest upon our homes, established by the law of God, guarded by parental care, regulated by parental authority and sanctified. These are not the homes of polygamy. The mothers of our land, who rule the nation as they mould the charac-

ters and guide the actions of their sons, live according to God's holy ordinances, and each, secure and happy in the exclusive love of the father of her children, sheds the warm light of true womanhood, unperverted and unpolluted, upon all within her pure and wholesome family circle. These are not the cheerless, crushed and unwomanly mothers of polygamy. The man who, undefiled with plural marriage, is surrounded in his single home with his wife and children, has a stake in the country which inspires him with respect for its laws and courage for its defence. These are not the fathers of polygamous families."

Dr. Hillis, of Plymouth, recently uttered the following burning words, according to the *Examiner*: "Some churches think they have the cream of the city. So they have—the ice cream. Any piety that has to be preserved by going into a refrigerator isn't worth preserving. That transforms the preacher into an undertaker. The aristocratic theory is that a church should have one class in it, and there should be missions for other classes. A man who holds such a theory likens his church to a pickle jar. He wants all the pickles of just the same size. He doesn't want any large pickles or any small pickles, and the church is simply a preservative agent for his collection. The ideal church is made up of every class of society, rich and poor, wise and ignorant, high and low, ten-talent people, two-talent people, one-talent people, these who lead and those whose joy it is to follow. All of us that have felt Christ's sacred touch, all of us who are struggling to know him, all of us together—that is the ideal church."

Dr. Z. T. Leavell reports the marriage of Mr. H. D. Campbell to Miss Mabel Payne in West Jackson last Monday evening, Jan. 30. Dr. L. also left at our office an article on "Life with an Aim." Look out for something good next week.

"It seems that we are to have a vigorous dose of 1641 these coming days. We welcome the facts and

the discussion, as long as we don't have to read it. Possibly by 1941 the question may be settled so that either the anniversary of the change may be celebrated, or the date observed as a relic of past delusion. At that time there may be a few people still living who will recite the awful days when the direful date first appeared."—*Christian Index*.

It was a sad day for our denomination when "1641" was introduced into our literature. 1880 was its birth. Let, at farthest, 1900 be its funeral.

The Dead Line.

We are the young preachers' friend, and advocate, and will do anything we can for his elevation. But we have no patience with the craze of churches for young men, simply because they are young men. We very heartily commend the following from an exchange:

"In our judgment any church which gives the preference to a preacher of twenty-five or thirty over one of fifty or sixty simply on the score of age, has good reason to fear that it is about to be mustered out of service by the commander-in-chief, if, indeed, it has not already been mustered out.

"For such a choice indicates in two ways a grievous lack of spirituality; First, the church which makes the choice declares thereby that it has no belief in spiritual growth, or does not care about the spiritual quality of the teaching it receives from the pulpit; and, second, it manifests a heartless indifference to the penalty which it imposes on the preacher who has committed the crime of growing older than he was a few years ago.

This is a most serious presentation of the truth in the premises, and the evil of which complaint is made calls for speedy redress, for if this evil remains the time will come when, as Dr. Cuyler suggests, "no man of sense or self-respect will enter the ministry," knowing that an arbitrary statute of limitation has been adopted by public sentiment under which a minister becomes ineligible to a call to a vacant pulpit just when age and experience fit him for the highest degree of ministerial efficiency."

Our Pulpit.

Talent Hiding.

J. M. PENNINGTON, D. D.

"And I was afraid, and went and hid thy talent in the earth: for there thou hast that is thine."—Matt. xxi. 25.

These words are a part of what is commonly called the "Parable of the Talents." Important spiritual truths are in this parable illustrated by reference to a man preparing to travel to a distant country. Calling to him three servants, he "delivered to them his goods." To one he gave five talents, to another two, and to another one. In due time he required these servants to render account. With what the first and the second servant had done he was well pleased, and spoke words of high commendation. The third servant failed to improve his talent, and said, in the language of the text, "I was afraid, and went and hid thy talent in the earth." The topic for our consideration will be—

Talent Hiding.

I call attention to the following points:—

I. GOD GIVES TO EVERY PERSON A TALENT. To some he gives a plurality of talents, but to every rational being not less than one. A general definition of this talent is the capacity of doing something for God's glory and man's welfare. Who is there that has not this capacity? It is optional with God to give it, but when it is given its use is positively required. We dare not say that its use is not required. God has the unquestionable right to require it. In other words, his creatures are under obligation to do what he commands. Their accountability grows out of their relation to him. It is therefore inseparable from their being. God gives, and requires an improvement of what he gives. It is vain to dispute the propriety of this, as vain as to deny the shining of the sun at noonday.

II. TALENT-HIDING IS A COMMON SIN. The example of the slothful servant is copied everywhere. "I hid thy talent," that is, he made no use, and therefore no improvement, of it.

I cannot name the talents that are hidden or not used, but I will mention the following:—

1. *The capacity to love God.* You cannot call in question the existence of this capacity without denying that man possesses the faculty of love. This you cannot deny, for the faculty is in constant exercise, and has been exercised in all ages. Men love the world, its

riches, honors, and pleasures. They love sin not only in its attractive aspects, but many of them, alas! in its revolting forms. They love one another. They love themselves, and make themselves central points in the circles of selfishness. They therefore can love; but they do not love God. This is because the faculty of love is not exercised. No new faculty is required, but the use of the faculty already in existence is required. What does Jesus say? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." (Mark xii. 30.) "But I know you that ye have not the love of God in you." (John v. 42.) What says Paul? "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha." (1 Cor. xvi. 22.) In these passages there is a recognition of man's capacity to love God. But this talent is hidden by multitudes. Am I not now speaking to some who are hiding it, and who have been hiding it all their lives? You have never used this talent—you have never exercised your capacity to love God. This important talent, the crowning glory of your nature, you have hidden till now.

2. *Influence.* This is a valuable talent. It is a great power for doing good. If you had no influence what good could you do? Your positive influence is great, and it may be that your unconscious influence is greater. But many of you are not exerting your influence for good in your families and in your daily associations. No, your influence is against what is good and right. This talent is not used as its Giver requires. It is a hidden talent. This is true of many professors of religion among us. Their light, if they have any, is under a bushel. They are hiding their talent of influence, or they are using it injuriously. Alas for them and the cause of God!

3. *Property.* God gives this talent. The ancient Israelite was warned not to say in heart, "My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth." (Deut. xvii. 18.) Paul and Barnabas taught that it is God who gives "rains from heaven and fruitful seasons." (Acts xiv. 17.) What we are to do with God's gifts we may learn from Luke xvi. 2: "Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." "Up-

on the first day of the week let every one of you lay by him in store, as God hath prospered him." All that is said in the Bible in condemnation of covetousness is a rebuke of the sin of hiding the talent of property. The rich and the poor, and those midway between them, should give of their money to promote the cause of God, according to their ability. Giving is a part of worship, and the worship of many is very defective. The talent of property is hidden by the young, the middle aged and the old. Very seldom does a man write on his professions, Holiness to the Lord.

4. *Every opportunity of usefulness.* Do you see no opportunities of doing good? You would see a great many if your hearts were full of love and zeal. Are there no widows and fatherless ones to help? Are there no backsliders to be admonished? Are there no impenitent sinners to be talked to about their souls? Opportunities of usefulness are abundant, all around you, by day and by night. You may be useful during the sacred hours of the Lord's day, and in your business pursuits during the week. You may do great good on beds of sickness by showing the power of the religion of Jesus to inspire patience and resignation amid bodily sufferings. Salutary influences should go forth from every chamber of affliction. It must not be forgotten that every opportunity of usefulness that is not improved is a talent hidden.

III. EXCUSES FOR TALENT-HIDING ARE VAIN. There can be no valid excuse. This will appear if we consider,—

1. *The talent is in possession.* The servant was not required to improve that which he had not. He had the talent, and it was as much trouble to bury it in the earth as to put it in the hands of the exchangers. So you have a talent. It is in your possession. God has given it to you to be used for his glory, and to fail to use it is a great sin, for which there is no excuse. It is a criminal disregard of the will of God. It is a refusal to carry out his purpose in making you a rational and accountable being.

2. *That it is one talent is no excuse.* Many make this excuse. They, in the exercise of a false humility, say that as they have but one talent it is not so important to improve it as if they had two or five talents. Have some of you not said so? The excuse condemns you. If you had many talents you might more plausibly try to justify the hiding of some by your improvement of others; but your

having only one talent is a most weighty reason why it should be improved. It is all the chance you have. If you hide your one talent there is nothing left. The great majority of persons must do good with one talent if they ever do any good. It is the few who are amply endowed. If only those who have two and five talents use them, and if all who have but one talent should hide it, there would be many more hidden talents than talents used. Think, O man, the very fact that you have only one talent is a most conclusive argument in favor of its use.

3. *The slothful servant's excuse was vain.* Consider it: He complained of his lord, saying, "I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." His lord condemned him out of his own mouth, saying, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed?" I do not understand that the lord admitted himself to be what the servant charged, but that he met the servant on his own chosen ground. As if he had said, You thought me so unreasonable as to reap without sowing, etc. Surely, then, you knew, without a doubt, that I would hold you responsible for the improvement of the talent I gave you. Thus the slothful servant was made witness against himself, and his testimony proved his excuse utterly worthless. Thus will it be when Christ comes to judge the world. No man guilty of the sin of talent-hiding will then be able to give a valid excuse for it. It will be clearly seen, amid the awful terrors of that day, that all excuses for hiding talents are vain.

IV. TALENT-HIDING IS A VERY DANGEROUS THING. It must be so, for—

1. *It is rebellion against God.* It is an attempt to defeat his creative purpose. Why did he endow you as he has done? Why did he give talents, whether five, two or one? Was it not that they might be used? If you do not use but hide them, are you not rebels against the divine government? Do you not place yourselves in antagonism with the God that made you? Do you not assume an attitude of resistance to his will? Is there not danger in this? "Hast thou an arm like God? or canst thou thunder with a voice?" (Job. xl. 9.) "Woe unto him that striveth with his Maker. Let the potsherd strive with the potsherd of the earth." (Isa. xlv. 9.) If anything is dangerous, to rebel against God

is dangerous. He who hides his one talent does this.

2. *It makes life worthless and useless.* He lives to no purpose who hides his talent. His life is a dreary blank. What good does he? Is the world better because he lives in it? Nay, verily. Life is a precious boon, the gift of God. It is a grand, a sublime thing to live, if life is practically regarded as furnishing opportunities of usefulness; but it is not so regarded by those who hide the talents that God has given them. Their views of life are low and groveling. They live in vain. The great object of life is ignored. They die and are forgotten, for the world has not been benefited by their sojourn in it. What a sad thought! Life thrown away! Rendered useless and worthless by the culpable practice of talent-hiding! There must be danger in such a life. Woe to the man who goes into eternity with an unprofitable life resting on his conscience.

3. *It shuts out of heaven.* "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." The places in which feasts were anciently given by night were brilliantly illuminated, and the intense splendor within made the darkness without more fearful. The words "outer darkness," therefore, conveyed a most startling idea. For this reason, "outer darkness" is a suitable symbol of the darkness of the world of woe. Heaven is the realm of light; hell is the region of darkness.

"As far from God and light of heaven As from the centre thrice to the utmost pole."

"Outer darkness!" Out of the world of light and out of the glorious presence of God! "There shall be weeping and gnashing of teeth." Weeping is the natural expression of sorrow, and hell is a place of sorrow. Its sorrow is excruciating, and calls forth the bitterest lamentations. Alas, how deeply deplored will be the hiding of talents by unprofitable servants! There will be weeping, but this is not all. There will be also gnashing of teeth." This form of expression most probably had its origin in the fact that wild beasts in a state of rage and fury gnash their teeth. While therefore the weeping is expressive of sorrow, the gnashing of teeth is expressive of exasperation and wrath. Who can describe the sufferings of a lost soul? These indelible sufferings await those who are guilty of the sin of talent-hiding. Is there not danger connected with this sin?

REMARKS.

1. Have you been using your talent?
2. Bring it out from its place of concealment.
3. Begin to use it to-day.

A Word to the Brethren of Mississippi.

About nine months of our Convention year have passed. We will soon be getting ready to go to Louisville. During the past year we have had many blessings on our work in foreign fields. Many have been baptized. The work has prospered. Our missionaries who were sick are most of them well again, and almost all who were at home, have returned to their fields of labor. Brethren Entzminger, Tatum, Greene, Pincock, and their wives have returned to their work. Brother Lumbley married in England on January 17th, and returns at once to Africa.

Brethren J. B. Hartwell and J. J. Taylor, with their wives, expect to sail to their fields soon. We have appointed the following new missionaries, who are already at their posts: W. H. Clark, R. P. Mahon and wife, J. S. Cheavens and wife, Miss Wilcox, Charles D. McCarthy, T. C. Joyce and Miss Anna Greene. Rev. J. L. Downing and wife, who have been reappointed will sail soon. Rev. A. C. Dawes has been appointed for Africa, and will be there soon, if he has not already arrived on the field. Rev. J. W. Lowe and wife will not sail until after the Convention in May.

It will be seen from the above that by the return of our old missionaries and by new appointments our stations are better manned than for years.

Some may think that with all of these additional charges we have gone beyond our means, but that is not true, if the churches give this year as for several years past. It has been expensive to make all of these changes, but the Board while trying to lengthen the cords and strengthen the stakes, has been very careful not to go beyond what we felt could be reasonably expected from the churches.

OUR RECEIPTS.

We regret to have to announce that our receipts have been small since the last Convention. For the first few months we hoped the falling off would be only temporary, but alas, there seems to be no great improvement. Here are the receipts for the past four years. From May 1st to Jan. 15th, we have received from all sources as

follows: 1896, \$53,612; 1897, \$65,122; 1898, \$52,146; 1899, \$41,526. From Mississippi for the same period: 1896, \$2,491; 1897, \$4,475; 1898, \$8,842; 1899, \$1,695.

Our brethren can easily see that there must be a change for the better, or there will be a deficit at our Convention.

THE CAUSE OF THE SHORTAGE.

Some say it is due to low cotton, and others to yellow fever, and various other causes are given, but we believe it is largely due to the fact that our brethren in various states are urging that *Local State Interests* demand their attention first. This means that they expect, for a while at least, partly to neglect the missionaries and the millions of souls in heathen lands. They hope that the other states will not let the cause, so dear to the Master's heart suffer, but they beg to be excused. The trouble is that about ten of our fourteen states are setting up these claims of "Local Interest." We do not disparage the local interest. They need our attention. But we do not believe one cent of the meager contributions we give for foreign missions should be diverted to any other cause on earth. We hope each pastor will see to it that his people do not have their hearts contracted in this way.

OUR NEEDS.

1. We need all our people to remember that while God has the power and loves this work, he wants us to pray to him for blessings. We ask our brethren and sisters to plead with God for his guidance, and his blessing on the work. We know that this request will be considered by some to be trite, but surely the cause needs your prayers as much or more than your money. We do not need perfunctory saying of prayers but pleading to God from hearts trusting him and longing for the coming of his kingdom. We think it would be well for every church to have special seasons of prayer for missions. The custom of some churches to have a week of prayer for missions is an excellent one.

2. We need people to talk for foreign missions. No one can do this intelligently without being informed. We will gladly furnish free, tracts and journals, giving information about the work. You can probably interest others, who can and will give ten times as much as you can. Wise talkers make great givers.

3. We need gifts from all pastors and peoples, rich and poor, learned and unlearned—all who

love Christ. If we bring our gifts God will bless not only the heathen, but bless us. The time is short, let each of us do his duty as unto the Lord.

Fraternally,

R. J. WILLINGHAM,
Cor. Sec. For. Mis. R'ms., Richmond, Va.

Dismissing a Minister.

Dear Brother Search:

The following extract from the New York *Examiner* might have "the merit of applicability" to some of us preachers in Mississippi. What say you to letting us read it in *THE BAPTIST*? It might be profitable to some of us.

J. L. P.

"Rev. Charles E. Jefferson, pastor of the Broadway Tabernacle of this city, has few superiors to-day as a writer of terse and vigorous English. The following paragraph from his article in last week's *Congregationalist* on "Dismissing a minister," although it may seem severe, has at least the merit of frankness, and, we fear, of applicability in too many cases: "If a man in the ministry is unwilling to sacrifice himself for the good of the church he is a dangerous man. Beware of him! There are men who all the way through argue every church question from the ministerial standpoint. I ought to receive so much salary, therefore—It is just such an argument which accounts for hundreds of ministerial loafers. They never get a pulpit because the salary never reaches their standard. 'I have a majority of the people with me, therefore'—A man who so argues has a devil in him and is sure to split a church. 'I have my children to educate, therefore'—As though the chief end of a clergyman is to send his children to or through college. 'I have preached here many years, therefore'—That is a pillow on which many a worn out herald of the cross is sleeping. When ministers are the slaves of false logic the only relief is to be found in the laity."

All honor to the first ladies of the land that have banished wine from their dinings at the White House. In this State, where the hurtful influence of the open saloon has almost been banished from its borders, will not our leading ladies in every community banish wines from their receptions and they will disappear from all others.—W. H. Patton.

Don't wreck a Life! From Girlhood to Womanhood the monthly courses should be regulated with Simmons Squaw Vine Wine or Tablets.

Sundries.

I notice in THE BAPTIST of January 4th, in a communication concerning the young ministers, President Lowrey tells us that only those young preachers who have been tested will be aided by the Ministerial Board. That is just like him, to do the right thing. This was needed. There was a growing distrust in some quarters. But this assurance ought to quiet every mind, and we all ought to help the young preachers.

I wish to mention two of these brethren that have gone from these parts. I refer to W. E. Hathorn and J. B. Polk. These brethren left more work than they could have done. They are both efficient pastors and preachers now. If churches in reach of Clinton want some good service, call on these brethren and you will not be disappointed.

We are having a struggle with financial depression down here. I have not seen it quite so bad. But the "shades of night bring out the stars." Some people are working heroically. We are going to do our best, try to carry our end of the stick.

Bethany is having two services a month for 1899, as against one, that is, one Sunday service, last year. We are hoping that this experiment will prove to be progress. To meet this demand I gave up Antioch, one of the best little churches in this section. It has stood the severest test and proven that Scriptural discipline is the road to prosperity. It has also passed through "second blessing" scourge, and still "moves on the even tenor of its way," serving the Lord. They have Bro. T. J. Dale to serve them this year.

We have lost some of our best pastors from these parts. We shall miss them. But Finley, the stalwart, is still at Williamsburg, seconded by Cora Drummons, the faithful, at Hebron; Williams and Dale at Columbia to serve the regions round about. And we have no less a purpose than to take this country for the Lord. There are mighty forces opposing, but Jesus is our commander and he ever leads to victory.

May I ask somebody to answer Bro. Hall's question about pastors and churches changing relations so often and why? Is the Holy Spirit honored or grieved by the average call of a pastor and his acceptance thereof?

Is the Kingdom spiritual? and if so does it have any visible form?

Yours in Christian fellowship,
P. WILLIAMS.
Silver Creek, Jan. 24, 1899.

Sabbath Morning Thoughts

T. G. HENLETT.

As I have never troubled THE BAPTIST man with a letter, and the snow storms prevents my going to my appointment to-day, I have decided, with your permission, Bro. Editor, to write a short letter to your readers through our new paper. I start by asking this question:

Is the plan of salvation through Christ a fore or an after thought of God? I once heard it stated from a Baptist pulpit, that God's original plan in creation, was upset by the unforeseen event of Adam sinning, and that salvation through Christ, was an after thought on God's part, gotten up to reveal the failure of this first plan.

I regard such a thought as bordering on the blasphemous and dishonoring God in the highest degree.

The Scriptures contain the foundation of knowledge on this subject, as they do on all other subjects of Christian faith. What do they say?

1. Of Christ as the Savior. Peter says, 1st Pet. 1:19, "Even the blood of Christ, who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake."

This teaches that Christ was the prospective Savior, foreknown as such by God before the foundation (or creation) of the world, to be manifested in the fullness of time for man's redemption.

2. Of the plan of Salvation. Its date. In second Timothy, 1:9: 10, Paul says of God:

"Who saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but has now been manifested by the appearing of Christ Jesus."

Again in Titus, 1:2—Speaking of the plan of Salvation as the truth, he says, "Which God, who cannot lie, promised before the world began," (or long ages ago).

These Scriptures carry us back as the date of God's purpose, long before Adam was created consequently, long before he sinned. When God, foreseeing that he would sin, made provision for redemption through the obedience, death, and resurrection of Christ.

3. Of the Salvation of God's people, Paul says, in Eph. 1:4-5, "Even as he, God, chose us in him, Christ, before the foundation of the world, having foreordained us unto adoption as sons through Jesus Christ unto himself."

In Rev. 13:8, it is said, "All that dwell on the earth shall worship him, the beast, every one whose name has not been written, from the foundation of the world, in the Book of the Lamb, that hath been slain."

This book is Christ's Book of life, wherein was written the names of his people, before the foundation of the world.

To say that the plan of salvation through Christ was an after thought on the part of God is to limit, if it is not to deny, entirely, the foreknowledge of God. If God did not foreknow all things from the beginning, then he was not omniscient and, may be instructed by the occurrences of time. This knowledge was not complete. Therefore, he was imperfect in knowledge. He that is imperfect in knowledge is an imperfect being. So without foreknowledge God would be imperfect.

Again. If God was disappointed once He may be again, even in the matter of our salvation. So every thing in the future is uncertain, for we cannot tell when nor wherein the devils and wicked men may upset God's plans. They are certainly doing all they can to oppose God, and if they can out do him, they certainly will do it, and if they out did him once why not again?

But the Christian's salvation is secure, for he has been called of God, "according to the eternal purpose which he purposed in Christ Jesus our Lord." "Having been foreordained according to the purpose of him who worketh all things after the counsel of his own will," he is kept by the power of God through faith, unto salvation, ready to be revealed in the last "time."

Burgess, Miss., Jan. 29, 1899.

TO LADY TEACHERS.

Many lady teachers might increase their salaries, their pleasure in teaching and their usefulness by spending a few weeks under the instruction of our Prof. Ellett, in the Teachers' Training Department of Blue Mountain Female College. We believe he is doing as good work in his line as is being done in the state. Lady teachers who can possibly do so should spend at least a little while with us after their schools close. Our session does not close until June 8th. Those who are interested should write us promptly.

Some feared the effects of our change in presidents; but, in spite of the great disadvantages occasioned by yellow fever in our

state last fall, we have the best school we have ever had. The second half of the session has just opened, and we have already enrolled 179 boarding pupils. The spirit of the school is excellent, and we believe it is doing decidedly the best work in its history.

Our friends can help us greatly by sending us the addresses of those who ought to see our catalogue.

Very truly,
LOWREY and BERRY,
Blue Mountain, Miss., Jan. 28th,

A Loyal Letter

Dear Dr. Searcy:

Your letter and THE BAPTIST reached us last Friday. Thank you. We did not know we would receive the paper for three months. Both of us are delighted with this, also much pleased with the paper. To me it seems a message from home, especially when I see dear Prof. Lowrey's name in almost every paper, and knowing that you are its editor. I would not be disloyal to my new home; I would cheer for Tennessee, but three cheers for dear old Mississippi! May God bless you, the paper and the work.

Inclosed find \$2.00 for mamma's subscription.

Yours truly,
MARTHA COON KIMBROUGH,
Jackson, Tenn.
Love to Mrs. Searcy.

Mozley's Lemon Elixir.

A PLEASANT LEMON TONIC prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants. Sold by druggist, 50c and \$1.00 bottles.
For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headaches.
For palpitation and heart failure take Lemon Elixir.
For sleeplessness and nervous prostration.
For loss of appetite and debility.
For fevers, malarial, and chills take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Lemon Elixir will not fail you in any of the above named diseases, all of which arise from a torpid or diseased liver, stomach or kidneys.
50c and \$1 bottles at all druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

AT THE CAPITOL.
I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.
J. H. MENNICH, Attorney.
1225 F. Street, Washington, D. C.

MOZLEY'S LEMON ELIXIR.
W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia, one bottle of Lemon Elixir done me more good than all the medicine I have ever taken.

MOZLEY'S LEMON HOT DROPS.
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SUNDAY SCHOOLS.

CONDUCTED BY REV. W. F. YARBOROUGH,
CRYSTAL SPRINGS, MISS.

Christ's Divine Authority.

JOHN 5: 17-27.

Motto Text: "This is indeed the Christ, the Saviour of the world"—John 4:42.

Several months crowded with stirring incidents have passed since our last lesson. Jesus had turned aside from his busy Galilean ministry to attend a feast of the Jews at Jerusalem, commonly designated as the "unknown feast." It was probably the passover, but there is great room for diversity of opinion and the question may never be definitely settled. While in Jerusalem Jesus, on the Sabbath, healed a man at the pool of Bethesda who had been helpless for thirty-eight years. This aroused the hostility of the Jews, who were sticklers for the letter of the law, but cared little for its spirit. Our lesson is a defense of our Lord's action when he had been accused of breaking the Sabbath, and at the same time sets forth his divine authority.

Equality with his Father, who worketh on the Sabbath. Verse 17, "My Father worketh until now, and I work," may seem at first a strange reply to his accusers; but taken as he doubtless meant them, the words carry weight and conviction. It was as if he had said, "we made the world in six days, and rested on the Sabbath, which lasts till now, but this rest does not mean inaction. On the other hand, my Father works right on until now, and I am working with him, in guiding, preserving, and saving the world which we have made. We are resting from creation, but it is no sin to save a world already created." Providence and redemption, with all attendant works, are lawful on the Sabbath, which is but a symbol of God's Sabbath rest.

The Jews had no difficulty in understanding that Jesus declared himself in these words to be the Son of God in a peculiar sense, which with their conception of sonship meant equality with God. He intended to make such an impression, and on that issue he is finally put to death. He proceeded to establish his authority as the divine, but at the same time human Christ. He manages to hold the attention of his persecutors by the form of his words.

Co-operation with the Father. Not only does he work as the Father's equal, but his work coincides with, and is co-extensive with, that of the Father. He declares that he

does nothing of himself i. e. self determined, but acts in concert with the Father, their will being identical. The fact that he does only that which he sees the Father doing is not imitation, but rather an evidence of oneness of purpose, and identity of nature. In his incarnate state he does this by his close fellowship with the Father, who loves him and reveals to him the whole counsel of his will. They will yet marvel as the Father reveals to him and to them, through him, greater works than healing the sick. Others may be brought to believe; they, who persecute him, will at least be made to marvel. He can heal an impotent man, but he will go further. In over-widening circles his work shall progress, marking the efficacy of his power in communication with his Father, even to the point of quickening the dead. What an example of complete oneness with the will of God, as the Son moved obedient to every slightest indication of the Father's good pleasure. As co-laborers with God, may we watch; and wait, and work, submissive to the will of our Father in Heaven.

He Holds the Right of Judgment from the Father. The work of judging is closely connected by the conjunction, "for" with the "quicken- ing" of the preceding verses. He who gives life had the prerogative to judge it, a right given to the Son from the Father. Judgment is the correlative of sin, which thought must indirectly thrust itself on the accusing Jews. Jesus not only holds authority in the temporal concerns of men but he is also Lord of the conscience. We are told in verse 27 that his peculiar fitness to judge is based upon the fact that he is a Son of man, i. e. his humanity. These Jews are presuming to judge his conduct but they must know that he is the real Judge. He has the right and power to judge all men. Let us be ready for his judgment when he shall summon us before his bar.

Entitled to share the Father's Honor.—As he exercises his prerogatives of Divinity he will set forth his majesty which shall inspire men to honor him with the same honor that is due the Father. How can they who do not honor the Son, even as they honor the Father, show real honor to the Father? "He that honoreth not the Son honoreth not the Father which hath sent him." To deny the Divinity of Jesus is to deny his claim to honor as well as his claim for being a truthful man. To claim respect for him as a good man while the denying claims set forth

in this lesson is a gross insult to him, by which we not only dishonor him, but at the same time his Father, for they are one. The Apocalyptic vision of John on Patmos represents the Son of God as the recipient of heavenly homage. How much greater the obligation on us to honor him with our mead of praise and worship.

Gives Life Jointly with the Father. As a life giver he reaches the climax of his mission as the incarnate Son of God. He came that we might have life and that more abundantly. Verse 24 teaches that life means more than physical existence and that death means more than suspended animation. Jesus found us in the darkness of spiritual death, and, having the life, in him—that was in the Father, gives it freely to all who hears his voice and believes on him that sent him. This spiritual resurrection by him tells us of another resurrection of the body which is coming. The one is going on continuously about us, the other shall occur when he comes again to execute judgment. Truly, "this is indeed the Christ, the Saviour of the world," who exercises such authority.

Our Aim.

Dear Bro. Searcy:

I read Bro. J. A. Lee on co-operation. It is safe and sound to weigh well his words and take action accordingly. Our work in the Memphis Association (of which Bro. Venable was one of the honored promoters) takes active interest in developing church and Christian co-operation and fraternity and fruits are being developed. Two Mission Sunday Schools, one at Binghampton and one at Park Avenue Hall have opened up this month. Our churches engage in outpost work that affords opportunity for workers to carry the gospel to neglected fields. The watchword is:

Let us aim for a resident pastor for our churches, a thrifty Sunday School in every church, a Home Department well developed in every community, a Mission School in destitute localities, a hearty and generous contribution to all our Boards and denominational undertakings, a Bible in the hands of the people, a church on every hill top and a school house in every community.

Bibles can be bought cheap; Sunday School publications are instructive and inexpensive. Good books make good men and women.

Don't forget Executive Committee meeting, first Monday, Febru-

ary 6th, at First Baptist church, Memphis, Tenn.

Faternally,
R. G. CRAIG,
Chairman Ex. Committee.
Memphis Association.

Little Folks.

Here comes the little folks. We thought they would come. They are going to do something nice. You see if they don't.

CRYSTAL SPRINGS, MISS., }
Jan. 21, 1899. }

Dear Editor:

As you have given the little folks a department I thought I would write. I am ten years old, and I help mama. I have three brothers. My two oldest brothers and myself go to school in town, about four miles from us, and it is pretty cold sometimes. Mama has six cows and four young calves. Inclosed you will find ten cents which I saved from Christmas for the Cuban Mission. If I see this in print I will write again.

Yours truly,
LAZZIE KETHLEY.

DALEVILLE, MISS., Jan. 24, 1899.

Dr. Searcy:

My papa likes the new paper, and I go to the postoffice every week to get it, so I got to look at all the papers first. I go to Sunday School. Mrs. Vann is my teacher. We have lots of little folks in our class.

I go to school to Miss Lottie Vann. I just love Miss Lottie and take her violets. I am six years old.

MALCOLM WILLIAMS.

CORINTH, MISS., Jan. 29, 1899.

Dear Dr. Searcy:

As it is snowing so hard that I cannot go to Sunday School I will write to you and send you ten cents for the Cuban Missions. I am nine years old. When I was nine papa gave me a beautiful piano. We have a new preacher by the name of Bro. Wesson. I like him very much. I hope you will come to make us a visit soon, as we all think a great deal of you.

Your friend,
ADDEAN BRAMLITT.

Dear Dr. Searcy:

I like to read THE BAPTIST. Papa takes it. I am nine years old. You will find inclosed five cents for Cuban Missions. I earned my five cents by helping mama.

Your little friend,
LOTTIE PALMER.
Blue Mountain, Miss., Jan. 30, '99.

Baptist Directory.

STATE CONVENTION.

Rev. A. A. Hoxam, D. D., President, Batesville.

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CENTRAL COMMITTEE.

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Mrs. W. R. Woods, Secretary, Meridian.

PREMIUMS.

We are very anxious to have THE BAPTIST in every home possible. We therefore offer the following premium until March 1st, 1899.

1st. Each new subscriber sending \$2.00 to this office will receive THE BAPTIST one year from the date of the money received, and as a premium we will send them the Home and Farm one year.

2d. Any new subscriber, sending \$2.00 to this office will receive THE BAPTIST one year from the date of the money received, and as a premium we will send them The Weekly Commercial Appeal one year.

3d. Persons accepting either of the above propositions, will designate which one of the two premiums they chose.

No commission will be paid on subscribers of this class.

Things Common.

BY REV. ST. C. LAWRENCE.

"I gave all diligence to write unto you of the common salvation."—Judges 3d.

See the beautiful golden tints of Fall, The shining sun which is over all, The falling rain with its pattering feet, The daily bread which our darlings eat, Blessings so rich are common.

The grass in its glow of living green, The brooklets flow and glittering sheen, Yea, all the springs of love and mirth, Poured down from Heaven to gladden earth, Treasures so rich are common.

Behold the stars in the arching skies, Like laughing beams from our children's eyes;

Inhale the life-giving breath of the Spring, Astir with cheer, while the wild birds sing, And praise the Lord, in common.

The surging sea in its wild unrest, Kisses forever the earth's brown breast; The soul's still voice of reverent prayer, Lifts on wing of the ambient air, Which, God be praised, is common.

So unto man was the promise given, Of Christ the Lord—our hope of Heaven, Common salvation from weary strife, Salvation free, to eternal life, By faith, salvation's common, Blue Mountain, Miss.

"But What Went Ye Out For To See."

T. C. KING.

These words were used by our Savior to the people at large, as to their purpose for going out to where John was baptizing so well applied then by our Savior, might well be applied to church going people of this day.

In the days of John, people thronged about him to see. Some, of course, went for good, some for to see, some through curiosity, etc.

Even so has it been on down from then until now. People have been going in throngs to tabernacles, gathering in great crowds around the water's edge, assembling themselves almost by communities, to school houses and country churches. What for? "to see." "See." Yes, see a whole lot, and hear but very little, and today, there are far more the majority go to religious services to "see" than to hear. Some go to make display of fine clothes; some go to show their new speckled necktie, and claw hammered coat, just from the tailor.

Some go via church on a fishing expedition, to set a love hook, or bait it with an ostrich feather, or a button hole bouquet, in view to catching a string (fellow) that can be tied in a loop shape of a matrimonial noose. Some go to be with the crowd, some for fashion, and some for just anything except to hear the word, and learn of the gospel. The time is, and has been,

that silk dresses, beaver hats, and the crimping and curling of bangs, and parting of the hair in the middle, has become the center of attraction at the house of God. Nineteen hundred years ago people made the Temple a place of buying, and selling, and merchandise, John 2-16, and now it is to a certain extent; a place of style and fashion, and in some instances, a place of comical essays and gymnastic maneuvers. O, that God's ministers would twist their tongues in the shape of a platted scourge, and cleanse the temple, as did our Savior in his early ministry. But don't understand me to say that all church goers are of this kind; no, no, for there are today, multitudes only awaiting the call to take their flight Heavenward. Well can the minister today tell the "sheep" wherever they are seated in the house, for in the amen corner sits a few of God's elect, and all scattered through the audience, you can see their attentiveness to the word; and over in the choir, which ought to be composed of Christians, only the minister spies one or two young converts trying the strength of their listening faculties, through a conglomerated mass of whispering and giggling of a crowd of unconcerned.

Yes, the eyes were in the lead of the ear in the days of our Lord, and far more are they today. But, thanks be to our Savior, the time is coming when I trust we all shall be ready to see him, and meet him, but in order to see him coming in the clouds, and feel good to meet him, ye must first hear him, and abide in his love, be prepared for that day; and to thus be prepared, we have to cleanse our heart from all pride and deceit and fashionable religion, and come down to the old time religion, that will not only do to go to church with, but will stand by us in death.

Rev. J. W. Mathis writes, "Bro. Joseph Jacob, of Gulfport, Miss., one of our Coast pastors, is now traveling through the State for the purpose of carrying before our people the condition and necessities of our cause in that town and also of soliciting such help as the pastors and brethren may feel disposed to give towards the erection of a Baptist church in that important and rapidly growing town, and I take great pleasure in commending him to you, brethren, as one worthy of your sympathy and help."

Bearing-Down Sensations, Internal Heat and Female weaknesses are cured by the use of Simmons Squaw Vine Wine or Tablets.

"The Lord Stood With Me."

T. A. J. BEASLEY.

When Paul had been arraigned for preaching the gospel in Rome, he says: "At my first answer no man stood with me, but all men forsook me * * * notwithstanding the Lord stood with me, and strengthened me."

We can almost see this great, yet humble, man of God as he is brought before his accusers, who are really hungering and thirsting for his very life's blood. How the transcendent beauty of true greatness blends with the humble consecration of the Apostle, so that, as he stands undaunted before his enemies, we can see in him the very image of Jesus whom he loves and for whose cause he is about to die. But what must have been his feelings when those who had been with him and in whom he had confidence began to leave him, one by one, until all are gone. Sad picture, indeed! But just such a picture has been witnessed and experienced by many a good man who was contending for the right.

What will Paul do now? What is one man as compared with this blood-thirsty mob? Shall not his courage fail? Will not his faith waver, seeing all men have for-

saken him? Surely he'll recant now. "The enemy has about gained the victory," says one as he looks on. "Watch him give up," says another. Humanly speaking, the hour is a dark one. Ay, but hear Paul: "The Lord stood with me, and strengthened me." What a picture this brings before the mind. "The Lord stood with me." Not merely with me, but soon—to defend, strengthen, and bless Paul. What need he of human aid, when God was with him? This was in answer to the promise, "Lo I am with you always." So Paul, relying upon the promise of God, was enabled to stand amid the fiercest conflicts of his life, and that, too, when all men had forsaken him.

What courage we may derive from this incident in Paul's life! This is a cold world in some respects. "Marvel not if the world hates you," said Jesus. How well he knew that if we follow him the world will oppose us. Many a time in life, if we are true to Christ, will we find the cold shoulder of a sinful and unappreciative world turned to us. In the fiercest of the conflict no man may stand with us. But blessed be God, if we are Christ's, he will be with us. What more can we want? "If the Lord be for us, who can be against us?" What might we accomplish

in life for God, if we would so live as to feel as Paul did when he uttered these wonderful words, "The Lord stood with me, and strengthened me." Arise, O ye men of God, and put on new strength. Fear not the most vicious of enemies, nor the most despairing circumstances. God is with you, and when the last battle has been fought and the race of life is fully run, then you will hear that sweet voice, "Well done, come up higher."

A Word to Girls

REV. ST. C. LAWRENCE.

I am at home—a pleasant home. More than two hundred girls abide within a stone's throw, to make it pleasant. These girls are not only pretty girls, but loving and lovable creatures, who expect to marry—to marry well and wisely. School girls study some branches, which find no mention in their "Quarterly Reports"—study them without an instructor. I love pretty girls—wish them well—would gladly sing them a voluntary—not in song, but sentiment—to correct a prevailing error—here it is—"The chief end of woman is not to marry young." Mark it well. Forget it not, Profit by it and be happy.

It is my sincere conviction that if girls generally could be persuaded that their chances for a happy marriage were better after twenty-five, than at an earlier age there would be less misery and greater happiness in many domestic homes.

As a girl grows older, if she thinks at all, she is far more capable of judging correctly of what would make her happy, than in her early girlhood. "Young folks think old folks are fools, old folks know young ones are."—Franklin.

Some girls grow absolutely love-crazy at "sweet sixteen" over a "shining" dude that they would hardly look at a few years later. Their minds have improved with the years until they are possessed with a small degree of common sense, if no more. Mere appearances no longer would be the judgment in matters upon which their true interest and life's happiness depend. If they meet a polite well dressed gallant, "irresistably winsome, with aptness to court," their matured judgment inclines them to ask, is he really a man of stern principles with a kind heart?

Does his fanciful style spring from a genial, happy nature? Are his attractions assumed for the courting occasion only, to be laid off as a laborer retires his Sunday coat? Alas, that it should be true, and yet is. Young girls—girls in their "teens"—most frequently take it for granted that men are always what they seem to be in society; kind-hearted, naturally polite and friendly, firmly fixed in good behavior; hence it often happens that young girls who marry in keeping with their "fancy" learn when too late, that a man in society and a man at home are creatures of very different mould—none of them more than human, some of them demons in human disguise. Ah, girls, there is a fusing period in all woman-life; the period of gum-drops and taffy-candy which melt and mould into substances more solid, after while. That ordeal may be the one through which you are now passing. Let's see. It is so, picnics and sociables, gay buggy-rides and delighted promenades, love-stories and moonlight feat-a-teases, in which your tender hearts revel untiringly, are your highest objects of ambition—except to marry young, which in all your logical propositions caps the climax. There now.

How better would it be for girls to wait till their minds are well matured, till they can see life with a clear vision. If dispositions, tastes and circumstances were consulted, instead of a mere passing fancy, women would rarely find themselves thrown upon the world homeless, helpless, miserable, as they are so frequently found.

I am inclined to believe that one great cause of early inconsiderate marriages is the silly habit of calling a girl, who remains unmarried until she is twenty-five an "old maid." Well meaning people do this thoughtlessly sometimes. This dread of being called "old maid" has hastened more women into premature marriage than anything else.

Mrs. L. C. Cooper, Cadaretta, Miss., writes: Have used Dr. M. A. Simmons Liver Medicine more than twenty years. I used one package of Zeilin's, and think Dr. M. A. S. L. M. far superior.

Virtues.

The New York Outlook, of December 31, 1898, by its *ipse dixit*, has declared that there is no distinction between natural virtues and those that are the results of divine grace. Evidently, the editor, who is Dr. Lyman Abbott, assisted by Dr. Hamilton Mabie, aims to obliterate all distinction between the above virtues.

In illustration of the position taken, it cites, among several cases, that of "a horse dealer and trainer racing a new horse, on Sunday, in the New York Speedway."

"At a certain point in the race," says the editor, "the horse took the bit between his teeth and was soon beyond the driver's control. Ahead were two four-seated rigs, in which four persons each were riding. Coming at full speed from the other direction were two trotters, in a race, so that the road was blocked for its entire width. To avoid collision, McDonald, the driver of the runaway horse, sacrificed himself and his horse."

In comment on this, and other like acts, the Outlook says: "There are no natural virtues which have not in them the witnesses of a supernatural grace; and there is no supernatural grace which does not exhibit itself in natural virtues."

The current of thought, in the religious world, is as phenomenal as in the powerful and advancing political and civil governments of the earth. Is this tide of religious and theological teaching to flow onwards without any obstruction or checking? The Outlook has a published circulation of one hundred thousand copies.

L. D. GOWAN.
Santa Ana, California.

A Sluggish Liver causes Drowsiness, Lethargy, and a feeling of Apathy. Dr. M. A. Simmons Liver Medicine arouses the Liver, and cheerful energy succeeds sluggishness.

Mostly Fools

Recently some peripatetic representative of a New York yellow journal was in Rome and was allowed to take a picture of his unholiness; the pope, while in the act of "bestowing a blessing." When the picture got to Washington, some enterprising Yankee made a "moving picture" of it, and was doing good business in selling the Pope's blessings to the various and sundry Romanist ignoramuses who believe that he can bestow a blessing, when the whole matter was out short by Mgr. Mrtinelli, who gave out the startling information that the moving picture of the Pope bestowing a blessing was no good.

Concerning this matter he says: "To say that the moving picture bestows a blessing is surely an absurdity. * * * The Pope very frequently sends his apostolic benediction through mail or by wire, but no one dreams that the letter or cabled message has any virtue except to record the fact that the blessing has been given. The microscope picture is exactly of this nature. It shows the Pope in the act of bestowing his blessing on the American people."

The Standard is not an expert on popery, but it is our belief that the

blessings of the picture would be fully as effective as the blessings of the old bachelor at Rome himself. We have never thought that an old bachelor of any sort could confer any great blessings, and on account of the age and infirmity of the Pope we doubt whether his blessings are as good as the blessings of the ordinary old bachelor. All this papal blessing business cannot fail to remind us of the words of that sagacious Englishman who said that the British Empire contains forty millions of people, mostly fools.

Mother's Trusted Friend, Simmons Squaw Vine Wine or Tablets, Prepare the system for Confinement, Shorten Labor and make Child-birth Easy.

Don't Fight,

Dear Editor:

I have just received a copy of THE BAPTIST, and will offer one earnest prayer. The Lord give us peace. Shall we have it? Now let us see who will be the first man to raise the racket. Brother, see to it that we have peace. I will make this agreement with you. I will take THE BAPTIST till the racket gets well on, then I shall be down and out. Look out for the tooth of his horn, or the click of his sword. I fear some man will be on the war path. I am a Baptist, died in the wool too, but William Penn said very little good had ever been done by fighting, and I believe it. Here is \$2.

JOHN W. POWELL.

To sweeten the Breath, Brighten the Eye, Clear the Complexion and insure the natural Bloom of Health, use Dr. M. A. Simmons Liver Medicine.

The Baptist:

GENTLEMEN—I presume you got my name from the Record. I have paid up there. You will herewith find inclosed \$2.00 for which send me THE BAPTIST. I don't want any premium with it. I consider it worth more than \$2.00 to me and my family. Therefore I consider the paper enough for that money. I consider it the best that we have had for a long time, and you know we have had some good ones.

Yours fraternally,
B. E. MARTIN.

Cayce, Miss.

Off to School!

We want fifty more boys to enter Mississippi College the first of March. Come at that time and get four and one-half months of solid work with us. You can pay all necessary expenses with \$65.00.

W. T. LOWREY, Pres.
Clinton, Miss.

THE BAPTIST

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It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

ANNOUNCEMENT.

We have been reading THE BAPTIST up to this time to the subscribers to the *Record and Layman*. A great many of them have remitted to THE BAPTIST, and many others have written ordering it sent, saying they would remit soon. But some have said nothing. We shall expect to hear from all in a short time, but those who do not write us will be discontinued, upon the supposition that they do not wish it continued. A number of sample copies will be sent out during the next few weeks to persons who have not received the paper. We trust they will examine the contents carefully, and subscribe for the State paper.

Brethren, do not defer this matter, but act at once.

In sending in subscriptions, please state whether they are new subscribers or renewals.

We are making a new mailing list from the old books of the *Record and Layman*. In the rush of business, mistakes have occurred, and will occur no doubt again. Be patient with us awhile, and if mistakes are made, kindly and promptly inform us, and our best endeavors will be used for their immediate correction.

T. J. Bailey, Bus. Mgr.

EDITORIAL.

The Yankee Method.

The *Religious Herald* quoted approvingly the statement of a prominent Richmond pastor who said of Matthew xvi. 18, that he "did not believe there was a competent Protestant scholar in the world who would hold that the word [church] had any other significance in that passage than the general company of Christians, without limitation of time or space, and without formal organization." We called the *Herald's* attention to the fact that Matthew Henry says of this passage, "This body politic is incorporated by the style and title of Christ's Church." We then asked the *Herald* two questions, as follows: "Does not an incorporated body politic imply 'formal organization'?" Is not Henry a competent Protestant scholar?" We promised that our readers should see the *Herald's* answer to these questions. Here is the *Herald's* answer: "We will answer Dr. Searcy's question by asking him another. Does he accept Matthew Henry's interpretation of that passage? If he does he goes squarely over to the Romish doctrine, for of course Henry had no thought of what we call a local 'church' in his mind, but used the word 'church' as equivalent to organized Christianity. If Dr. Searcy does not accept Henry's interpretation, then he himself discredits Henry as a competent exegete so far as the passage in question is concerned."

Our readers will see that the *Herald* evaded answering our questions. Our acceptance or rejection of the views expressed by Henry, is in no way involved in the questions we asked. There is no escaping the conclusion that Henry thought the passage implied "formal organization" and whatever may be thought of him as an exegete we thought his scholarship was generally recognized, and he certainly was a Protestant. The *Herald's* man holds that this passage refers to "the general company of Christians without limitation of time or space and without formal organization." The *Herald* says Henry's views are "equivalent to organized Christianity."

Since our Brother has adopted the Yankee method of answering questions by asking others, we want to meet him on his own ground, and ask him which is nearer the scriptural idea of

"church," "organized Christianity" or "unorganized Christianity?"

William Kiffin, A Landmarker

Among the early Baptists of England the name of William Kiffin is conspicuous. He was born in the year 1616, and became one of "the merchant princes of London." He was for five years a member of an "Independent church," but "with many others, he withdrew and joined the Baptist church, the first in England of the Particular Baptist order, of which Mr. Spilsbury was pastor. Two years after that, in 1640, a difference of opinion respecting the propriety of allowing ministers who had not been immersed to preach to them—in which Mr. Kiffin took the negative side—occasioned a separation. Mr. Kiffin and those who agreed with him seceded, and formed another church, which met in Devonshire Square. He was chosen pastor, and held that office till his death in 1701—one of the longest pastorates on record."

The foregoing facts are taken from Cramp's Baptist History, page 447, and in view of them *The Watchman*, of Boston, must labor under a mistake in restricting Landmarkism to the present generation. Two hundred and forty years ago William Kiffin, a leading Baptist of London, did not believe that men unbaptized, that is, immersed, should preach to a Baptist church. This is a historical fact worthy of record. J. M. P.

Apropos to the charge made by the *Argus* that Dr. Pendleton regretted and abandoned his "Landmark" views before his death, we present the above article, which he wrote with his own hand, in March 1880, and this was not long before his death. We clipped the above from our old file of "THE BAPTIST."

We had the pleasure of attending the fifth Sunday meeting at Raymond. Rev. J. H. Whitfield was President and Bro. J. C. Thigpen, Secretary.

Rev. W. J. Derrick, Rev. P. A. Haman and the writer did the preaching. The meeting was fairly well attended, and a deep spiritual interest pervaded all the exercises. Rev. C. L. Lewis has been pastor at this goodly place for ten years, and has his people well organized. Our stay was with Bro. W. D. Lee and a delightful stay it was. We were both born within a few miles of the same spot in Barbour county, Ala., over sixty years ago, and this was our first meeting. Some eight or ten were forward for prayers at the Sunday night service.

A Great Man Gone.

Last Thursday, Hon. A. H. Garland, formerly Governor and United States Senator, from Arkansas, and later, Attorney General of the United States during Cleveland's first term, fell in the Supreme Court room at Washington, D. C., at 12-15 o'clock, and expired in a few minutes. He was in his sixty-seventh year, and had been practicing law forty-five years. We heard him make a great law speech forty-one years ago, and have had the pleasure of his acquaintance ever since. He was easily one of the finest constitutional lawyers in the United States.

He was a great patriot, and a good man. He was the Moses that led Arkansas out of the wilderness in reconstruction times. He did vastly more for that State than any other man, and with Arkansians his memory will never die. It is a great loss on our nation to lose a man like Garland. But it is said, Death loves a shining mark.

Publications

ORGANIZATION FOR EVANGELIZATION is the name of a little booklet of 37 pages by F. R. Carlross, of Yazoo City, Miss. Price 10c.

Printed by "Baptist Orphanage press." It claims to be a manual for Sunday-school workers.

WHAT BAPTISTS BELIEVE AND WHY THEY BELIEVE IT by J. G. Bow, D. D. of Penbroke, Ky., is a doctrinal tract of 68 pages. The matter of this tract was formerly published in a series of articles in the *Ala. Baptist* in 1896. The author has force in his way of putting things. J. A. Cadden, Amory, Miss., is agent for this tract. Price 10 cents.

"We are doing the best we can under the circumstances. We beg our friends to be patient. We beg them also to boil down their communications as much as possible. Remember that the shorter an article the surer and the sooner it will receive insertion, other things being equal. Remember also that as a rule the number of readers is in inverse ratio to the length of the article. The longer the article the fewer readers. The shorter the article the more readers."—*Baptist and Reflector*.

It is the same way over here, neighbor. "A fellow feeling makes us wondrous kind."

Dr. W. H. Whitsitt has been quite ill for some time with la-grippe.

NEWS AND NOTES.

We yield the palm to Dr. Eaton. He has found a woman's society in Gen. 24:61.

Rockefeller's gifts to Chicago University is estimated at \$7,601,000. Gifts from other sources \$4,997,500. So here is concentrated over \$12,000,000 in this one school.

Brother W. J. Watlington says, "THE BAPTIST is just what we have been wanting. It is newsy, crisp, and I am satisfied it will have the best patronage any of our papers have had."

Editor Oates of the *North Carolina Baptist*, was with his state legislature last week working hard for Prohibition, and was abundantly rewarded by the prompt, and decided action of the legislature against the whisky traffic.

Harry C. Howell, of Kansas City, is said to have eight wives, and is in danger of going to the penitentiary for his marrying habit, while Roberts of Utah, is sent to Congress for having three wives.—*Ex.*

Rev. W. E. Berry sends us a fine list of subscribers and the cash, and says, "I think the paper is growing, and opposition is giving way." We are profoundly conscious that there is still great room for growth, but we are glad if brethren see improvements.

We are saddened to learn that Mrs. J. P. Eagle has been for a month lying very low at Cincinnati, Ohio. Sister Eagle is one of the leading women in the South in Woman's Work. We ask that prayers be made for her recovery by all our readers.

Drs. Bell and Connelly have recently been to Philadelphia, conferring with the brethren of the Publication Society about the mission work in Cuba. It is to be hoped that all friction will be removed and the work will move on smoothly.

It is said Speaker Reed has actively espoused the cause of those who are striving to keep Brigham Roberts from taking a seat in the fifty-sixth Congress. He presented two memorials from Baptists, Congregationalists, Episcopalians, Presbyterians and Reformed churches.

Reed says he will do all he can legally, to keep Roberts out.

Gen. Miles accepts the offer of the Meat Packers. They offered to pay \$100,000 for proof of Gen. Miles' statement. He replies, "I will say, if these gentlemen will put up \$1,000 in any bank as a guarantee of good faith, I will endeavor to show that the charges that chemicals were used to embalm beef can be sustained."

Brother J. W. Crittendon, of Arkansas, writes that he used to be at Corinth, but he says, I moved to Pontotoc, Mississippi, in 1872, and in 1886 I moved to Missouri. Two years ago I moved over into Arkansas. I wish I had never left old Mississippi. As soon as I can, I shall crawl back. Your paper is just like a letter to me. I will send you two dollars soon. I think it well worth two dollars, and I will send Brother W. T. Lowrey five dollars."

"In historical investigations, facts are the things wanted, rather than opinions. But in the '1641' matter, we are told that the learned historians accept that theory. It is true that Drs. Whitsitt and Rauschenbush accept it (though Dr. R. favors the date 1633) and perhaps also Drs. Newman and Vedder, with some qualifications. But on the other side are Drs. Angus (who knows more English Baptist history than any other man) Davies, Knee, Gould, Cooke, King, Culross, and indeed all the English students of history. Besides these, who certainly ought to know best, there are in this country the following historians who do not accept the '1641' theory, viz: Drs. Guild, Thomas, Maynard, True, Hulbert, King, Lorimer and others. So the weight of the opinion of experts is against the theory most decidedly."—*Western Recorder*.

A donation party was given to a good country clergyman in part payment of his small salary, the principal result being twenty-seven bushels of beans and a large variety of second-hand clothing for his five children. The patience of the clergyman's wife finally gave out. On the next Sunday she dressed all her five children in the donated second-hand clothing, and under her direction they marched up the aisle just as the good pastor was reading that beautiful passage, "Yet Solomon in all his glory was not arrayed like one of these." The next donation party was of a different character.—*Alabama Baptist*.

Mission Paragraphs.

"The days of romance and personal adventure in the East are past. No one need hope now to immortalize himself by imprisonment or hazardous adventure. What is needed now is indefatigable evangelistic work and prayer without ceasing. Christians at home can never conceive of the many difficulties and discouragements in propagating Christianity among an idolatrous people.

Ours is pioneer work. I trust that the Board and the churches will not become weary in waiting long for the harvest. It is impossible for you to estimate results by the number of converts reported, or to form a correct idea of what has been done. We hold many private interviews with enquirers. Our business is to sow the seed beside all waters, and leave the event with God.

Would that I were able to report such results as would both encourage and rouse the churches; but duty requires me to speak the language of history rather than of fancy and enthusiasm. It would be as unfair to estimate the results of our labors by our present membership, as to estimate a crop by the first ripening ears. The man of little faith who is easily discouraged by difficulties, would see but little to encourage him in the great struggle in which we are engaged. But the man who looks at our work through the telescope of the promises of God would see much to encourage him in our present position. * * * The message of salvation is listened to with attention. Some have boldly embraced Christianity. We are assured that we shall reap if we faint not. Hence, though we could not report a single case of conversion, we are not without encouragement for persevering effort. We aim at solid work, no clap trap, no sensational enterprises to write about.

What we are commanded to do is to preach the word. I do not wish the churches to make sacrifices for me. If they do it for Christ and for missions it is well. My church is growing in knowledge, and in some cases greatly in efficiency. My idea of a properly trained church is that every member should feel that he or she has a work to do for the conversion of others.

Let it be ever borne in mind that we need not expect our native preachers to be aggressive unless we are aggressive ourselves. The fields are whitening for the harvest. It is impossible for any one not in the work to imagine my

feelings as I cast my eyes over this populous region wholly given to idolatry and superstition. When people have much of the spirit of Christ they have the spirit of missions. It is the duty of pastors to teach their people to observe all things whatsoever Christ has commanded them. Let us all strive, with our talents, our fortunes, and all our influence, to bring a lost world back to God.

Brethren, pray for us, that an effectual door may be opened to us, and that we may win many souls to Christ.

J. C. CHASTAIN.

Morelia, Mexico, Jan. 25, 1899.

N. B.—As I can subscribe to every word contained in the above clippings, I take pleasure in giving them to your readers. I have gleaned and copied them literally from Taylor's life of Yates, which I have read with great profit, and recommend it to every Baptist within the bounds of the Southern Baptist Convention. J. G. C.

Meeting of Yalobusha Association

The District Meeting of the Yalobusha Association met with the Grenada church, on Friday before the fifth Lord's day in January. Elder H. C. Taylor was made moderator of the meeting, and presided with efficiency and dignity. Bro. Taylor is one of our strong New Testament preachers. The various features and relations of the preacher's and deacon's life were well considered.

We had the pleasure of meeting Elders Martin, McLellan, and Lovelace. Brother J. D. Rice, the Cascilla bishop, had just left. We hear good things of him.

Also, we met Deacons Perry, Jones, Pryor and Kimbrough, of the Grenada church, and McBracken, of Hardy, Brown of Coffeeville, Moore and Gooch of Spring Hill. Dr. W. A. Hurt of Winona, was present, and added to the interest of the meeting.

We met Rev. W. A. Hamlett, the new pastor, with whom, and his pleasant wife we had the honor to dwell during our pleasant stay in Grenada.

We are impressed that in the coming of Brother Hamlett to our State, we have great gain. He seems to be taking strong hold upon his people.

Brother Hamlett is the husband of one of Dr. M. D. Early's daughters.

The speeches and the preaching were of high order.

The earth is the Lord's and the fullness thereof.

Temperance.

It is easy enough to be prudent,
When nothing tempts you to stray;
When without or within no voice of sin
Is luring your soul away;
But it's only a negative virtue
Until it is tried by use,
And the life that is with the honor of earth
Is the one that reveals its desire.

I challenge any man who understands the nature of ardent spirits, and yet for the sake of gain, continues to be engaged in the traffic, to show that he is not involved in the guilt of murder.—*Lyman Beecher.*

The encouragement of drunkenness for the sake of profit on the sale of drink, is certainly one of the most criminal methods of assassination for money ever adopted by the bravest of any age or country.—*John Ruskin.*

The liquor traffic seizes the machinery, the engine of legislation, and by it creates a moral phenomenon of perpetual motion which nature denies to physics; for it licenses and empowers itself to beget in endless rounds, the wrongs, vices and crimes, which society is organized to prevent. And worst of all for our country, it encoils parties like the serpents of Laocoon, and crushes in its folds the spirit of patriotism and virtue.—*Judge Noah Davis.*

Secret Alcoholic Drinking.

T. D. CROTHERS, M. D.

There is a large number of secret drinkers, both men and women, who delude themselves with the idea that no one is aware of their addiction. Yet it is practically impossible to use spirits in any form for any length of time without betraying this fact. It may be possible to deceive associates and friends for a time, and explain the slight defects of thought and act as due to some other causes, but critical eyes soon see through the mask.

The secret drinker soon shows defects of memory and want of attention. He does not follow any connected line of thought; the mind moves from one topic to another rapidly and without reason or connection. He repeats both in thought and act, as if he was not aware of what he had said or done, or had fears that he had mistaken the word. Or he becomes dogmatic and assertive in both act and thought; his mental operations are more feeble, with hesitating or bolder and more insidious. There

are changes in both the form and activities of life. The old ambitions, tastes, and accustomed ways of every day life suffer a change, like the first shadows of approaching twilight, dim and misty, but more and more prominent.

Stimulants.

Stimulants exalt nervous action temporarily and compel the wheels to revolve rapidly, but they supply no threads to either the woof or warp, and sooner or later break the shuttle. The man who has eaten one pound of beef daily for one year does not find it necessary, in order to obtain the same effect, to eat two pounds daily for the next year; but he who drinks one pint of whiskey daily for one year, must take two pints daily the second year to obtain the same effect. Any article of food or drink, the use of which creates the necessity for larger quantities and at shorter intervals in order to attain the same mental or physical elevation, by that fact proves itself pernicious. It is no proof because a man grows fat and his face becomes red under the use of stimulants, that he is improving in health. Cholera and all other pestilential diseases make their first visits to those who use, habitually, stimulating drinks.

Dr. M. A. Simmons Liver Medicine, by expelling from the body the excess of Bile and Acids, improves the Assimilative Processes, Purifies the Blood, Tones up and Strengthens.

The Woman's Central Committee to Pastors

Dear Brethren:

It is the earnest desire of the Central Committee, auxiliary to the State Convention, to enlist every pastor in our State in the work of stimulating all our Baptist women to a systematic and earnest effort in all our denominational work. Women have an honorable and frequent mention in the New Testament, as among the efficient helpers of our Lord and his apostles in preaching the gospel of the kingdom. Mary Magdalene, Joanna, Susanna and many others, (Luke 8:2-3) ministered to the Master of their substance during the years of his public ministry. These set the Christian women of all time a noble example.

The women of apostolic times joyfully took up the work of helping and did so much, and so well that Paul felt that he had been made all the more useful by their work with him. Of these helpers he makes noble mention in his letters to the churches. (Rom 16. Phil 4:2.)

The faithful women in our churches are as willing to be helpful today, as were those of our Master in New Testament times. But woman feels that she is a helper, an auxiliary, she craves to be lead. She rightfully looks to her pastor as the divinely ordered leader in the Lord's work, and the pastor owes it to her to see that she has an opportunity to employ the talent she possesses, in wise and useful ways. No church can be developed commensurate with its capabilities until the women are brought into active co-operation in forwarding the local and denominational benevolences. The Central Committee believes it will have the sympathies and wise co-operation of all the pastors, and through them that all the ladies of our churches can be induced to organize themselves into Missionary Societies and Bands. These can become the strong co-laborers with the pastors in developing all our churches in Missions, Education, etc.

They must have the approval and leadership of the pastor, or they are forced to bury the talent the Lord has given them. It is our earnest desire to have a working band of women in every church in the State. If the pastors will take half of the work in the churches where these have not already been organized, our desire shall be realized and our Master's cause built up. We have every confidence in our pastors. We believe they will help to organize the latent forces in the churches.

Should any desire literature helpful in the work of organizing, write me as Secretary, and I will send them, free of cost, all the literature needed. I will be glad to correspond with any pastor or lady in any of our churches whenever it is possible to form Societies or Mission Bands. We want to come in touch with all our people and help all we can.

Yours truly,

Mrs. Wm. R. Woods,
Secretary Central Committee.

The Life Preserver which has carried many ladies safely over the dangerous sea "Change of Life," Simmons Squaw Vine Wine or Tablets.

Appreciated Letter

Bro. Bailey:

My time has expired with both *Layman* and *Record*. Enclosed you will please find Post Office Order, for two dollars. I must have *THE BAPTIST*. It is "growing better and better," as the weeks roll by. Kindest regards to Lewis and

Jeff. Tell them I remember the pleasant days we were together at Norfolk. Yours in Christ,
MRS. MAMIE HEARON.

A two or three weeks' course of Dr. M. A. Simmons Liver Medicine will so regulate the Excretory Functions that they will operate without any aid whatever.

Starkville Society.

MRS. J. A. GLENN.

Report of the Woman's Missionary Society, for the year 1898, Starkville, Mississippi:
Amount received for dues, \$33.65; self-denial week, \$3.20; candy stew, \$8.00; ice cream supper, \$7.25; for quilt pieced by children, \$2.00; amount, \$54.10.

MONEY DISBURSED.

January ministerial education, \$5.00; foreign missions, January, \$5.00; April, \$10.00—\$15.00; Orphanage, March, \$8.00; August, \$7.25; November, \$2.05—\$17.30; State missions, July, \$6.30; November, \$5.00 for postal cards; December, \$2.10 for freight—\$2.60; amount, \$46.20.

Value of box to frontier missionary, \$30.00; value of box to Orphanage, \$30.00; amount disbursed up to December 16th, \$106.20.

This ends our account with God for the year 1898. The money is lent unto the Lord. He hath said, "He who pitieth the poor lendeth unto the Lord, and that which he hath given will he pay him back again. What think you of this report? I feel that most if not all of us will say that is very good. But let's look deeper into this and ask ourselves, have we done what we could? Have we made much sacrifice in order to give this amount? I fear not. Now let's ask ourselves another question: How have we given this money? The answer comes to us, given cheerfully, cheerfully. Yes, we feel sure that each and every dime was cheerfully given, for the Lord has said that he loveth a cheerful giver, and he has also said whom he loveth he chasteneth.

Dear Sisters, we have been sorely chastized. We have had death, sorrow and sickness in our society, but we know that we are God's children; we love him and he has promised that all shall turn out for good to them who love and serve him. Now let us ask ourselves another question: Have we at each meeting handed in our contributions with a heartfelt prayer that it might bring some special blessing. That by it some poor hungry soul might be led into the

light and life of the blessed Savior.

Our work for the Master in the year 1898 is finished. We can do no more. Time past is gone forever. Now at the beginning of the year let us make new resolutions and pray each day that God will help us carry them out. There are many things we could give besides money. Let us give more time to work, more prayer. Let's do what we can and let us not despise to do little things, but let us do them with a noble purpose, all for the honor and glory of God. In the Bible we find recorded many little acts of kindnesses to the afflicted and friendless. "Kindnesses is immortal." We cannot live our life over; we can only travel this way but once. Then let us do all the good we can and take for our motto, do good and be good.

The Whitsitt Question Again

Prof. S. C. Mitchell of Richmond College has written and addressed a pamphlet to the trustees of the Southern Baptist Theological Seminary, urging them not to accept the resignation of Dr. Whitsitt. We sincerely hope that no one but Prof. Mitchell is responsible for this unfortunate publication, which must kindle again the bitter controversy which all hoped had come to an end. His principal argument for his advice is that the retirement of Dr. Whitsitt is not simply the loss of a man from the Seminary, but is the banishment of liberty of investigation, of thinking, and of forming opinions. Perhaps it would not be out of place to remember that Dr. Toy's friends said the same concerning his retirement twenty years ago. Although the charges against the two men are by no means of the same rank, Professor Mitchell's argument would be just as strong for the retention of Professor Toy as for the retention of Dr. Whitsitt. We must believe that the resignation was offered in good faith and if so it ought to be accepted. The matter had been under consideration for much more than a year and the resignation was the result of the advice, deliberation, and conclusion of Dr. Whitsitt's colleagues. It is to be remembered, too, that when it was offered explanation was made that it was to take effect next May instead of at the time of its offering only because the trustees were not allowed to fill a vacancy except at the annual meeting. This explanation was a declaration by the friends of the Board that they expected to accept that resignation

Any other course now would be construed as bad faith on the part of some one and would inject a new element of bitterness and distrust in the controversy which would be renewed with increased vigor. To us the controversy was painful from the very first. We seldom referred to it except in the discussion of some of Dr. Whitsitt's publications. All the way through we defended his integrity and Christian dignity. To us the peace which followed resignation was welcome and hopeful. Nothing could be more painful than to have the whole matter revived and the strife renewed. There are thousands of Baptists who have no opinion as to the date of 1641 and who have a high opinion of Dr. Whitsitt, who nevertheless believes that under the circumstances it is best for him to withdraw and they will still maintain their love for the Seminary and will resist effort from either side to perpetuate the conflict.

The above well-timed editorial from the *Central Baptist*, so fully meets our views, that we give it to our readers, with our unqualified endorsement.

Gen Joseph Wheeler, who was one of the few prominent officers against whom no charges of incompetency or neglect were preferred during the recent war, says in a letter to the *New York Voice*: "I am a thorough believer in temperance in all things and am utterly opposed to soldiers being sold intoxicating liquors, and I believe that every effort should be exercised to remove the temptation of such dissipation from them."—*Ex.*

C. H. Spurgeon was severe on ministers who undertake the duties of their calling without proper qualifications. He made the following remarks in one of his lectures to his students: "I heard one say the other day that a certain preacher had no more gifts for the ministry than an oyster, and in my own judgment that was a slander on the oyster, for that worthy bivalve shows great discretion in his opening and knows when to close!"—*Ex.*

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J. M. FROST,
Corresponding Secretary.

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Expensive? Why, no! It is cheap, if you wish to make it so. One boy who lives 225 miles away, told me that last session he paid board, matriculation, incidentals, books, traveling expenses, everything for \$130! Some go cheaper than that. You can spend more, but you need not. Opened November 9th. Come if possible. Clinton, Miss., is the place. Yours for success,
W. T. LOWREY, President

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HOME READING.

I Long to Know.

What is this point you long to know?
Methinks I hear you say, 'Tis this:
I want to know I'm born of God,
An heir of everlasting bliss.

Is this the point you long to know?
The point is settled in my view,
For if you want to love your God,
It proves that God has loved you.

I want to know Christ died for me,
I want to feel the seal within,
I want to feel his precious blood,
As shed to wash away my sin.

I want to feel more love to God,
I want to feel more life in prayer;
But when I look within my heart,
It almost drives me to despair.

I want a mind more firmly fixed
On Christ, my everlasting Head,
I want to feel my soul alive,
And not so barren and so dead.

I want more faith—a stronger faith,
I want to feel the power within,
I want to feel more love to God,
I want to feel less love to sin.

I want to live above the world,
And count its all but trash and toys.
I want sweet tokens of his grace,
Some foretaste of eternal joys.

So then when wants like these are formed,
I think I may be bold to say,
The Lord has laid within that soul
What hell can never take away.

However small thy grace appears,
There's plenty in thy precious Head.
The wants you feel, my Christian friend,
Are never found among the dead.

The Bible.

There is but one book.—*Walter Scott*. In this little book is contained the wisdom of the whole world.—*Ewald to Dean Stanley*. And, indeed, if the ever-widening and deepening interest in a book, and the unceasing multiplication of attacks and defenses, can prove its divine origin and power, such proof is at hand, for the Bible, and Bible only. Few books bear a second or third reading. Most books fall still-born from the press. A few only survive their age and generation. But the Bible of ours is now nearly two thousand years old; and its oldest parts date from the time of Moses, centuries before Rome was built and before Homer sang, and yet it may be confidently asserted, that the Bible is now more extensively studied than ever before all over the world, and that more copies of it are produced and circulated in one single year, than during the fifteen centuries before the Reformation.—*Schaff*.

The following reading address of Governor Bob Taylor, so eloquently points out the hollowness

of political life, that we want our readers to see it.

"Mr. Speaker, ladies and gentlemen—I am about to shuffle off this mortal coil of politics and fly away to the haven of my native mountains, where I may think and dream in peace, safe from the sickening sting of unjust criticism; from the talons of some old political vulture; safe from the slimy hiss of hypocrisy and the keen dagger of ingratitude.

"I do not mean to say that all politicians are vultures, or that they are all hypocrites and assassins, for the great majority of our public men are upright and honest, and worthy of the confidence reposed in them by the people; yet there are black wings in the political firmament and reptiles crawl and hiss in every capital. But, thank God, the live thunders of eternal truth always clear the atmosphere, and the heel of justice will bruise the serpent's head.

"I do not retire from this high office with the ranklings of disappointment and chagrin in my bosom, but rather as one who retires from labor to rest; from war to peace; from trouble to happiness.

"I do not retire the 'somaambulist of a shattered dream,' but with all the buds of hope bursting into bloom and all the bowers of the future ringing with melody. I am content with my lot in life. Three times I have worn the laurel wreath of honor twined by the people of my native state, and that is glory enough for me.

"While I believe that the good in politics outweighs the bad, yet how unhappy the pilgrimage to him who dares to do his duty. There are no flowers, except a few bouquets snatched from the graves of fallen foes; there is no happiness except the transient thrill of cruel triumph which passes like a meteor across the heart.

"Every honest man who runs for office is a candidate for trouble, for fruits of political victory that turn to ashes on the lips.

"To me there is nothing in this world so pathetic as a candidate. He is like a mariner without a compass, drifting on the tempest-tossed waves of uncertainty between the smiling cliffs of hope and the frowning crags of fear. He is a walking petition and a living prayer; he is the hack-horse of public sentiment; he is the dromedary of politics. And if he reaches the goal of his ambition he will soon feel the beak of the vulture in his heart and the fang of the serpent in his soul.

"I am no longer a candidate. Never again will I be inaugurated

into public office. The ark of my humble public career rests on the Ararat of private life, and I stand on its peaceful summit and look down on the receding flood of politics. The dove of my destiny has brought me an olive branch from happier fields, and I go hence to labor and to love.

"I take with me a heart full of gratitude and a soul full of precious memories; gratitude to the people for their unwavering confidence in me; precious memories of my friends who have been kind and true.

"The record I have made is an open book to all. I am willing to live by that record—I am willing to die by it. For whatever mistakes I may have committed, I have kept steadfastly in view the honor of the state and the happiness of the people.

"As I have already presented my views on public questions in my recent message to the general assembly, I deem it unnecessary and inappropriate to further discuss them on this happy occasion; happy to our new Governor, happy to you, happy to me, happy to us all.

"It only remains for me to bid you all an affectionate and final farewell, and to express the prayer that the Christ who died for love and mercy's sake will guide our chief executive, and who shall follow him in the paths of peace and love and baptize them with the spirit of mercy.

"Farewell! Farewell!"

Obituaries.

Prof. J. R. Edmunds.

TUPELO, MISS., Jan. 20, 1899.
DEAR BAPTIST—Today we buried Prof. J. R. Edmunds, whose membership was in Tupelo Baptist church. When the Christian physician, Dr. T. T. Bonner, told him his condition was critical and asked him if he was ready to die, he replied that he was converted when he was eighteen years of age and had never had any trouble about that since.

A man to whom I related the conversation said that his life had been consistent with such an assurance. He leaves a wife and four daughters, who are all Christians, to mourn his loss. The Lord bless them.
S. G. COOPER, Pastor.

Mrs. Carrie Kimbrough.

Died, at the home of her parents, W. J. and N. E. Attebery, near McCool, Miss., on January 10th, 1899, Mrs. Carrie Kimbrough. She was married to J. N. Kimbrough December 9th, 1875, and for twenty-two years was the light and joy of that happy home. To this union three children were born, one son and two daughters, all of whom, with her stricken husband, aged parents, two brothers and five sisters, survive her.

To say she was a good woman is but a mild expression of the excellent traits which were manifest in her noble, womanly character. She united with the Baptist church when about thirteen years of age, and honored her profession by an upright life.

It was my privilege to visit her in her last hours, and it was a benediction, indeed, to hear her speak of the strong assurance she had of the "blessed immortality" brought to light through the gospel.

Just a short time before she passed away, she took part in a song and prayer service, and was permitted, in her dying hours, to "rejoice with joy unspeakable and full of glory."

As a wife, she was kind, affectionate and helpful. As a mother, she was ever ready to serve the best interest of her children to whom she was so strongly devoted. She was a true friend, a devout and earnest Christian. At her death she was a member of the McCool Baptist church.

For her we "sorrow not as others who have no hope," but cherish fond anticipations of meeting with her, where death is a stranger and sorrows never enter.

W. H. H. FANCHER.

E. V. Saunders.

On the 19th inst. the death angel visited the Saunders home and called away E. V. Saunders, the youngest of the family. A young man, twenty years old, had a bright future, it seemed. He was running a little store and was doing very well. He had no enemies, and retained a moral character under all circumstances.

He leaves an old, gray headed mother, three sisters and two brothers to mourn his death. He was a Baptist, having joined the Jackson church under Dr. Spioles. "Blessed are the dead that die in the Lord; because they rest from their labors, and their works do follow them."

His friend and missionary pastor,
W. S. BLACKMON,
Anguilla, Miss.

Winnie Eula Holland.

At Liberty, Mississippi, on the 30th, of December, 1898, Winnie Eula, infant daughter of Mr. and Mrs. Frank Holland, passed from earth to Heaven, being only three months and eight days old.

When she was two weeks old her mother was taken away by the hand of death, and the baby was being cared for by a kind aunt, Mrs. Ena Robinson. But it was not long till little Winnie followed on to the better land. There sorrows will all be over, some sweet day, by and by.

T. C. SCHILLING.

Roger Terrell.

Roger Terrell, son of Brothe and Sister C. T. Rush, of Kemper county, Miss., died of pneumonia on January 20th, 1899, and his body laid to rest on the following Sunday evening, January 22nd, in the cemetery at Union, in said county. The funeral services were conducted by the undersigned, in the presence of an immense assembly of relatives and friends from far and near, thus testifying to the great love and high esteem in which he was held.

Roger Terrell, as he was generally called, was a very intelligent, bright, noble, and withal a Christian boy. He was born on the 26th of December, 1882, being in his 17th year. He loved his parents, sisters and little brother Dick very dearly. Never, perhaps, did parents have a more devoted son than Roger Terrell was to his. His

father told the writer of this notice that he never knew him to disobey him or his mother from the time that he knew right from wrong—never asking them why they wanted him to do this or that, but always doing or trying to do just what he was told to do without ever once asking any questions in reference thereto. He was greatly beloved by all who knew him, both white and black.

May the Lord very abundantly bestow upon Brother and Sister Rush and the dear sisters and little brother. His grace in this the day of their sorrow and bereavement, and enable them all to look up and see by faith that the Lord doeth all things right.

J. R. FARISH.

Miss Mollie E. Naul.

On Wednesday night, January 18, 1899, at her home in Gillsburg, Miss., Miss Mollie E. Naul departed this life at the age of 22 years, 1 month and 3 days. She was the 2d assistant in Gillsburg Institute, and was a worthy and excellent young woman. When she was fourteen years old the writer baptized her into the fellowship of the Gillsburg church. At the time of her death she was treasurer of the Ladies' Aid Society. In the village cemetery near her home, her church and school, all so dear to her, the body sleeps in death, awaiting the glorious resurrection.

T. C. SCHILLING.

C. F. Goodwin.

The subject of this sketch, Brother C. F. Goodwin, was born in Dallas County, Alabama, and died at his home in Meridian, Mississippi, August 31st, 1898, aged sixty-five years. Brother Goodwin united with the Phalti Baptist Church, Jasper County, Mississippi, when quite a young man, and was afterwards ordained a Deacon.

The writer of this sketch was associated with the deceased in the work of the Lord, a quarter of a century ago, and cheerfully gives testimony to his affectionate disposition and loving kindness in his home circle, and to his interest in church work, and helpfulness of the poor and needy. He was genial and kind, and pleasing. I am informed that he was more consecrated during the closing years of his life than ever before. It was but a short time before his death, when, at a meeting in the country, he delivered a prayer-meeting talk, which was full of the Spirit, and was tender and touching, the last public address, perhaps, he ever delivered on earth. Our brother experienced trials, and troubles, and afflictions, along his journey here, and departed this life with his face Heavenward. He left a wife, and four sons, and three daughters, and other relatives and friends to mourn for him.

May the blessings of God rest upon them all, and may we meet the departed one in our Father's happy home on high.

O. D. BOWEN.

Ellisville, Miss., Jan. 19th, 1899.

C. W. Pate.

Charlie W. Pate, son of H. P. and M. P. Pate, was born November, 15th, 1875, near Coffeeville, Mississippi. Accepted Christ and joined the Elam Baptist Church, August, 9th, 1891. On the morning of January, 5th, 1899, the messenger of death came and loosed the cords which held to this world of sin and woe, and bore away to the celestial clime the immortal spirit of our beloved brother.

In his removal, the family, community,

and church sustain a heavy loss, but, praise to the name of Him who doeth all things well. What is our loss is his eternal gain. May the God of all grace supply the oil of consolation to the bereaved family.

His pastor,

J. F. MCGIBBEN.

Mrs. Sarah J. Holder.

Sister Sarah J. Holder was born July 9th, 1857; joined Beech Grove Baptist church in August, 1875.

She was baptized by Brother Jackson J. Green, who was then pastor of the church, and frequently spoken of by her in the church's history.

In her death, which occurred September 17th, 1898, the church lost one of its best members. Consistent as a Christian, she truly had the Lord's cause at heart, for "by their fruits ye shall know them." She has gone to her reward, to join the one child that has gone before, leaving with us a husband and six children to mourn her loss.

PASTOR.

Death.

Brother S. G. Jones, was born, March, 25th, 1838, and died, October, 19th, 1898. He joined the Beech Grove Church in 1868.

He was married to E. E. Price, March, 26th, 1855.

He loved his church, was a warm friend to his pastor, and often during his long continued sickness, expressed a desire to see his church, and the Master's cause at large, in a better spiritual condition.

He leaves with us a wife and four children, for whom we pray that the Lord may bless and direct.

PASTOR.

Dr. E. B. Miller.

The *Texas Baptist Standard* makes the following report of the work done through Bro. Miller at Arkadelphia, Ark. It is a good showing, and the Lord is to be praised for it:

"Rev. E. B. Miller has been called to the church at West Point, Miss., and has consequently resigned at Arkadelphia, Ark., where he has had a highly successful pastorate of six years. He will take charge at West Point February 1. Since he took the care of the Arkadelphia church, 207 have been received by baptism, and 300 by letter, being an average of two for nearly every Sunday of his pastorate. The church building has been enlarged and greatly improved, and a new pastor's home has been erected. In addition to this gracious work for the church, Dr. Miller has devoted much of his time to the interests of Ouachita College. He has raised for ministerial education, foreign missions and Ouachita College, about \$29,000. He is a magnificent man in every respect, and will be greatly missed from the councils of the Arkansas brotherhood. We earnestly pray that God will bless him in his new field of labor. It

has been our pleasure to be in his church and in his home, and he is a man that will do to tie to on every part of the ground."

Progress.

As "Coming events cast their shadows before," so the signs of today are freighted with affairs that develop and take form tomorrow. Today the sun rises and sets, the smiling stars twinkle by night; the moon sheds its pale and gentle radiance, and day and night are lighted up and beautified, as yesterday. God is rapidly and surely bringing his prophecies to fulfillment, and writing the destiny of all nations. The masses know not, care not. They imagine to-morrow will be as today, with the addition of some new thing, the acquisition of a larger benefit. To this end they bend every energy, and strain every nerve. Men run to and fro. The restless, surging multitude, move with feverish anxiety, each sharply contesting to reach his own object, and to realize his own gain.

By fair means and by foul, with rush and gush, the majority make self the central figure. I profess not to foretell either the evil or the good. I am neither pessimist, optimist nor politician. No politician can solve the problems of today, much less of to-morrow. The morrow will take care of itself. The deeds of to-day will be history to-morrow. The deeds and achievements of yesterday will be our reward to-day.

So all the fingers of the past point to the dawning of new issues. Impelled by this restless, never satisfied craving, old institutions are attacked, old customs criticised and old landmarks assailed with unblushing effrontery. But then all old things are not good; neither are all new things better. Some of both are wise, some foolish. All that supplant those that were better are not good. All shades and colors, all ages and sexes, will soon have organization.

Then, of course, all principles will be held and all interests fostered. Grand consummation. "In the multitude of counsel there is wisdom." And surely car loads of wisdom will soon come to men, who are grappling with more political, religious and scientific questions than ever confronted Solomon.

Never were the physical, mental and spiritual activities of men and nations so stimulated into universal and intense action as now. The teeming population pressing the earth, conflicting opinions, com-

peting pursuits, the facilities of bringing all nations together, the earth being girdled with railroad, telegraph and telephone, all contribute to crowd more into a decade today than in a century yesterday. This old world was a boy yesterday; today his locks are white. So far has he advanced in years and so strained is he under the weight of centuries, that now he looks toward the setting sun, which in a few hours will hide his face and again rise to shine upon a new dispensation.

A. P. COPELAND.

The S. B. Convention will soon be here. Let us hurry to be ready.

Amos Owen Cherry Trees.

The finest cherries and largest cherry trees in the known world grow on the famous Cherry Mountain, near Ellenboro, N. C.

For the past few years trees from this famous orchard have been transplanted in the surrounding country and have proved a surprise to the people by their rapid growth, enormous size and delicious fruit. The trees grow very tall and spread out long heavy limbs and are filled with large black heart shaped cherries. As many as five bushels have been gathered from one tree. The fruit is very fine in flavor and suitable for canning, pies, drying, etc., and ripening as they do in May and June they come in when other fruit is scarce and sell readily at ten cents per quart. Besides their great value as fruit trees they make the finest of shade trees. Mr. Jno. T. Patrick, Chief Industrial agent of the Seaboard Air Line, after examining them and seeing their great value as a fruit and shade tree says: "These trees are rapid growers; they make a good shade and yield an abundant crop of large black cherries that find a ready market. One thousand trees will in five years from planting yield a revenue to the town that puts them out sufficient to pay town taxes, keep up the streets and work the country roads leading into the town."

"It would be a big advertisement that will be worth thousands of dollars to be able to say 'our town has fruitbearing trees enough on its sidewalks and public parks to pay the expenses of the town and build good country roads,' and will give you a world-wide reputation for thrift, enterprise and good judgment."

Mr. Patrick did not only talk, but acted on his judgment and we furnished to him and his agents over six thousand trees during '97-'98 season.

The trees can be set at any time from October 20th to March 20th and it is a very rare thing for one to die. So rare that we will gladly send another in place of any that die the first season, that has been carefully set out. We carefully pack all trees so as to arrive in good condition. We can furnish them either by mail or express one to three years old. Small trees grow off better and will make a large tree as quick as a ten foot one, but we will furnish them any size up to ten feet high. We prepay all trees when cash accompanies the order. So it does not make any difference where you live they will be delivered at the following prices:

ONE TREE BY MAIL 25 CENTS.		
6 TREES	"	\$1.00
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Send money by registered mail, P. O., or express money order or check, making the money payable to FRANK BRIGHT, Secretary, and address:

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ELLENBORO, N. C.

References.—Rutherford Bank, Rutherford, N. C.; Southern Express Co., Ellenboro, N. C.

Obituaries.

W. C. Lloyd.

Each week as THE BAPTIST visits our homes to tell us of the doings of our brethren, it also tells us of the doings of the Lord. Died! Not a copy of this cheery and interesting little visitor is without the black caption, "Obituaries."

That means widows, orphans, sad hearts, desolate homes. Yet this is the earthly meaning of death. But, if the loved one taken be a Christian, what does death mean on the other shore? Peace, joy, love, eternal rest! This is the meaning of a Christian's death "beyond the river."

After a week of patient suffering, Brother W. C. Lloyd, of Merion, on last Saturday night about ten o'clock, breathed his last, "and he was not, for God took him."

By this untimely death there are a widow and seven fatherless children. The widow, the orphans, these sad hearts, the desolate home! This meaning of death is most keenly felt just now by dear Sister Lloyd and her darling children.

Sorrowing ones, perhaps you reason: "He was young, not quite thirty-nine. He was gentle, kind, affectionate, loving. We needed him so much. Why was he taken?"

Such reasoning can but intensify your sorrow. Then be quiet a moment, dear troubled heart, and hear Jesus as he answers your inquiry, "Why?" "What I do * * * thou knowest not now, but thou shalt know hereafter."

Twelve years a Christian, Brother Lloyd has laid his armor by and now rests in the arms of Jesus to await the loved ones who mourn their loss. Give grace.

"In that great master's stillness

By guardian angels led;

Safe from temptation,

Safe from sin's pollution,

He lives where we call dead."

J. L. LOW.

Utica, Miss., Jan. 10th, 1899.

Mrs. Emma Robinson Ellis.

A beautiful life lay down. Mrs. Emma Robinson Ellis was born at Fannin in Rankin county, Mississippi, January 11th, 1859. On a profession of faith in Christ she was baptized into the fellowship of the Baptist church at Fannin early in life. Graduated at the High School at Fannin, June 8th, 1882. For some years after graduating she taught school.

On the 18th of February 1897, she was united in marriage to Rev. J. T. Ellis, of Goodman. On assuming her duties in the home she soon endeared herself to all of its inmates by her gentle manners and loving disposition, and Brother Ellis' children (five in number) soon learned to love and respect her as a mother. Indeed she soon became the guiding spirit in the home, bringing light and comfort—the sunshine of love to every heart. Soon after coming to Goodman to live she moved her church membership, and entered into the church's work at once, and on account of her devotion to the Master's cause and her efficiency was soon elected as vice-president of Woman's Work in the Yazoo Association, which position she filled satisfactorily to all concerned to the time of her death, which sad event occurred on the morning of the 18th of January, 1899, at 6:30 o'clock. And on the evening of the 19th at 3:30 o'clock we laid her remains gently to rest in the cemetery at Fannin to await the last call of the Master, when we feel satisfied that she will have part in the first resurrection.

Sister Ellis, in her disposition, blended those beautiful traits of character exhibited in the sisters of Bethany—ever ready to serve, yet often at the feet of the Master. A beautiful life on earth is layed down, but in the paradise of God that life is resumed, and shall shine on more resplendent until that last great day when the Master shall call that body from its last resting place on earth to unite and take both soul and body in a perfected state to that rest that remains to the people of God.

This dear sister leaves a broken hearted husband, an infant of two months old, five living step-children, besides an host of relatives and friends to mourn her loss, all of whom we commend to the God who gave and has taken away, whose grace alone is sufficient for this dark hour.

Her friend,

J. P. HICKMAN.

Resolutions of Respect.

"Resolutions of sympathy and respect adopted by the Ladies' Aid Society of Gillsburg church, relative to the death of Miss Mollie E. Naul.

Whereas, it has pleased our Heavenly Father, in his infinite wisdom to remove from us our friend and co-worker, Miss Mollie E. Naul, therefore

Resolved 1st. That in her death we lose one of our most devout and useful members; and although we feel the loss deeply we humbly submit to the Divine will.

Resolved 2d. That we sincerely sympathize with her parents and family, and pray God to comfort and guide them in his great mercy.

Resolved 3d. That a page in our record book be dedicated to her memory, and that a copy of these resolutions be furnished the family as a token of our love and sympathy for them at this time.

Resolved 4th. That THE BAPTIST, Jackson, Miss., be requested to publish these resolutions.

Respectfully submitted,

MRS. W. H. TUCKER,

NAN R. PIERCE,

NANNIE GILLIS,

Committee.

Emily Eubank.

On October, 10th, 1898, this servant of Christ passed from her labors to her reward. Having been born December, 24th, 1831, she was at her death, sixty-six years, nine months, and sixteen days old.

She was married to J. P. Eubank, December, 27th, 1849, and baptized into the fellowship of the Pleasant Ridge Baptist church, July, 31st, 1854, by Elder Z. Mcmath.

She was a daughter of Benjamin and Sarah Grantham.

She leaves a husband and several children.

May God's grace be sufficient for their needs.

B.

Downed The Saloons

Dear Baptist:

Yesterday we tried our strength with the whiskey forces in Bolivar County, and once more the good people said that we would not have saloons in our county, by an overwhelming majority. Words but feebly express our joy, and our hearts rejoice and bless our Heavenly

Father for his goodness to us in giving us this election.

May God soon speed the time, when all men, and everywhere, in the name of God and humanity rise in their might, and drive the monster, saloon, out, before he destroys and ruins our homes.

If all men were true to themselves, to their children, to humanity, and to God, we would destroy this flaming monster of intemperance, and soon be able to sing out to men and angels that our people are redeemed, regenerated, and disenthralled from the fatal powers of the drink habit.

Yours Fraternally,

C. H. MIZE.

Dear Dr. Searcy:

I never had seen a copy of your paper until to-day. A bundle came and I had time for nothing else until I had gone through them one by one. I am just home from an 18 days trip, having revisited my former field.

We ordained Brother Reinaldo Martinez, pastor at Doctor Arroyo, where we held meetings for eight successive nights. Congregations and interest were excellent.

I leave the first of February to spend a month on an extended tour toward the South, going into *tierra caliente* where it never frosts—perpetual summer. I am much pleased with my new field. Though it is much more fanatical and hence harder here than in northern Mexico; there are many encouraging features also. I am charmed with your new paper. Love to the brethren. God bless you.

Fraternally,

J. G. CHASTAIN.

We had an earth quake here in Morelia last night (Jan. 23) and another today, but no harm done further than to excite and frighten the people.

J. G. C.

Church Roll and Record

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